

They took the doubtful. They knew there was no danger in following the Divine wisdom, and they also knew there was danger in following their own wisdom; but they deliberately took the dangerous course.

(4.) Here is our sin. Our life being more complex we are obliged sometimes to choose between three courses:

(a.) One that is known to be right,

(b.) One that is known to be wrong, or

(c.) One that is doubtful. Now to take either of the latter when the first is before us is sin. But who has not done it? Who does not do it daily?

2. Illustrations.

(1.) Before every child is set: obedience to parents and superiors or disobedience, truthfulness or lying, honesty or dishonesty, industry or idleness. Which do ninety and nine out of every hundred take?

(2.) Before every young man and woman is set, industry or idleness, prophanity or reverence, loyalty or disloyalty, honor or dishonor, temperance or indulgence, Christ or self. Which do you prefer? Which way am I, are you in now?

4. We have no right to blame Mother Eve for getting us into all this trouble. We have all done worse than she did. She took a course that was doubtful. We have deliberately taken courses that we knew to be wrong. There are some here to-night walking in the wrong way—the way of death. And now is put before you and urged upon you the way of life. Which will you choose? Whatever course you are in when you leave this house to-night will be one you have deliberately chosen. If you do not have Christ and life as your portion, you can charge yourself as Christ charged Jerusalem. I “would not.” The promise is to “whosoever will.” The whole trouble is in your will. Whenever you say “I will” God says “Thou art.”

When we are living to do good we can depend on God and angels to help.

Lessons learned in the school of experience are remembered the longest.

The man who makes a profession that he does not live is, traveling toward the pit.

WHAT THINK YE OF CHRIST?

MATT. xxii, 42.

SERMON BY LAURA E. N. GROSSNICKLE.

What think ye of Christ? I hold up before you this morning the Christ of the Bible, a character differing from every other we have ever seen, heard of, or read of. Though in some of his attributes he is like other men, whom we have known or read of, yet in many respects He is a character altogether unique, his life attended by manifestations and demonstrations, such as never marked another life.

I hold him up to you, first, in the light of promise. More than four thousand years before the birth of Christ, God created Adam and Eve and placed them in the garden of Eden. They were sinless, pure and holy, but temptation came and they fell. They disobeyed God and the bright sunshine of humanity's morning was dimmed by a cloud, when this first pair were banished from their beautiful Eden home, and the ground cursed for their sakes. But God's justice was linked with love, and amid the Eden shadows came a ray of hope, a rainbow of promise when God's word went forth, that the seed of the woman should bruise the serpent's head.

Though woman was doomed to sorrow in travail because of Eve's sin, yet of her should be born in a future day, one to whom should be given all power in heaven and earth. Of woman should be born one who would bruise the serpent's head and save his people from their sins. One who would restore man to God's favor, and through his sacrifice of himself would open the way for man to a new Eden of beauty, where temptation should never again cast its shadow. This was the Christ of promise, the Messiah for whom the expectation of Israel waited. This was the promised Deliverer for whom the Jews impatiently waited when chafing under the Roman yoke. This was the promised King, whom they vainly hoped would restore the temporal throne of David in all its former magnificence and power and make Israel a mighty nation again, going forth conquerors and to conquer.

This was the promised Savior, whom when he came the pious Simeon called

the salvation of the Lord. “Now lettest thou thy servant depart in peace, according to thy word for mine eyes have seen thy salvation.” This was the promised One whom John heralded, “Prepare ye the way of the Lord, make his paths straight” and pointed out to the multitude on the banks of the Jordan, “Behold the Lamb of God which taketh away the sins of the world.”

We view him next in the light of prophecy; and away back in the wilderness journey, we hear the voice of the grand old Lawgiver ring out through the camp “The Lord thy God will raise up unto thee a prophet; unto him shall ye hearken.” A prophet like unto Moses, born in humility and comparative obscurity, cradled in a rude manger, meek, lowly, and humble, yet towering in his might and power and born to lead and command.

The different prophets hold him up to us in the light in which they separately behold him, as they look down the vista of the future, and gathering together the different prophecies concerning him, we view him in his fulness and completeness.

Isaiah tells us that a virgin shall conceive and shall bring forth a son, and shall call his name Immanuel. The government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. In mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and hasting righteousness. And again he tells us that the promised Christ shall be a tried stone, a precious corner stone, a sure foundation, while the Psalmist tells us that the stone which the builders rejected is become the head of the corner.

But notice the breadth of his character. Though the mighty God, a King of kings, judging and seeking judgment, a sure foundation for a spiritual kingdom, yet with all his power and might, he is meek, humble and merciful. “He shall not cry, nor lift up, nor cause his voice to be heard in the streets.” “A bruised reed will he not break, and smoking flax will he not quench.”